

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXV.

HARTFORD, FRIDAY, NOVEMBER 6, 1846.

NEW SERIES. VOL. IX. NO. 35

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum in advance.
Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies. Advertisements will be inserted at the usual rates of advertising in this city.
All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

Home Missions.

INTERESTING CONVERSION OF A CATHOLIC.

The Rev. J. A. Dixon, pastor of the Baptist Church at Terre Haute, Ind., in his Quarterly Report to the Board of the Home Mission Society, furnishes some interesting information relative to the state of religion in his church, among which is the following:—

Within the period of my last quarter I have been permitted to baptize seven into the fellowship of the church, besides receiving one by letter, and two upon the relation of their experience (previously baptized). Of the number reported as baptized, one was a native of France, and a Catholic by education. In her early youth she was the subject of deep convictions for sin; but she had never heard of the radical change of heart, and the sufficiency of faith alone, in order to her justification.

She supposed that as she had been baptized, her duty was all performed when she had attended upon the ceremonies of the Church. But as her convictions deepened and the ceremonies of the Church and the written forms of prayer afforded her no relief, she refrained from attending the one, and relinquished the use of the other. In the spontaneous language of an overburdened heart she poured out her wants in the ears of the virgin, and of the saints. While thus engaged, light broke into her mind—her soul was filled with joy and peace. From this hour she felt a new delight in the Saviour, but her mind was at times perplexed, because she felt so strong an aversion to the ceremonies and certain heresies of the Catholic Church, which was the only Church of which she had ever heard, and which she had been taught to consider the only door to heaven. She once or twice, much against her will, attended the confessional, but found no pleasure in it, nor yet in the celebration of Mass. She thought she loved God, but she lacked an essential element—she did not love the (Catholic) Church.

After several years she came to this country, and then accidentally, for the first time, heard the relation, by a Protestant lady, of a Christian experience. It coincided so exactly with her own, she at once felt that she had found a sister in the Lord—one whom she could love.

But she had been backslidden, and remained for several years without uniting with any church. It was during this period I became acquainted with her. She was inquiring into the doctrines of the Bible, and was already convinced of the folly of supposing that Christ was actually present in essence in the host at mass—that confession to the priest was of any avail—and that works were any part of the condition of our justification. The doctrine of infant sprinkling for baptism was not satisfactory to her. She lacked the Bible evidence which she required for other articles of her faith. Such was the state of her mind at several interviews which I had with her at intervals during the autumn and winter. In the first part of the "quarter," of which this is the report, a revival spirit appeared in the church. She was one of the first to weep and confess her sins before God.

After some examination of the evidence of her conversion, Eld. S. G. Miner, of Lafayette, (who was with us twelve days,) and myself, became convinced that she was truly born of the Spirit. She hesitated at first for want of "a strong faith," without which she felt that all was sin, to offer herself for baptism, but finally sought the privilege, and united with the Church, since which time she has found her faith and her love strengthened. Like the Eunuch whom Philip instructed more perfectly and baptized, she goes on her way rejoicing—a bright example in the Church—a growing Christian, going on from strength to strength.

Revival Seasons Returning.

An intelligent and experienced copartener of the American Tract Society, writes from a destitute district of the West as follows:—

"I have something of a cheering character to report, over which I trust the angels of God have already rejoiced, and which I know will gladden your hearts. In this region of country we have passed through a long season of spiritual death. The moral sky over our heads has been brass and the earth under our feet has been iron. But we trust the Lord has turned again the

captivity of Zion, that the time, yea, the set time to favor her is fully come. On the right hand and on the left the Lord is pouring out his Spirit in copious effusion. In the North of this county, bordering upon N—, there has been almost a continuous meeting for the last six weeks, held at three different points, within some five or six miles, which has resulted in the hopeful conversion of sixty or seventy souls, embracing almost the entire unconverted population. In one of those neighborhoods I visited the families the week previous to the commencement of the meeting, and in the immediate vicinity of the house in which the meeting was held. I found sixteen families out of twenty-two without the Bible; this destitution I supplied. I also furnished them with books and tracts, after urging upon them the importance of studying the word of God and pressing upon them an immediate attention to the salvation of the soul. The meeting resulted in the hopeful conversion of some twenty-four individuals.

How far my labors and the books and tracts were instrumental in promoting this result, eternity alone will disclose. In the southern extremity also of this county—a camp-meeting just closed has resulted in an addition to the church of some sixty-five members. O that the cloud may spread until our whole land shall be deluged by the showers of divine grace, with its vivifying and invigorating influences, until the fruits of holiness shall be produced, like the rich clusters of Eschul or the golden fruits of Paradise, beautifying every vine and bough in the vineyard of God, causing peace and happiness to flow as a never failing spring in the hearts of all the people.

While in Marion County last Spring, I called upon a Mrs. S., a widow lady eighty years of age, suffering very much from infirmity and disease, yet her mind seemed unimpaired. I inquired what her prospects for eternity were; she said she did not know, but she had never intended to injure any one, she had not been so bad as many of her neighbors, but acknowledged that she had not heard a sermon for twenty years; in fact she manifested a perfect indifference to the subject of religion. I found that there was no time to prophesy smooth things. I showed her from Scripture that she must be born again or she could never enter into the Kingdom of Heaven. I repeated passages calculated to arouse her feelings and then pointed her to the Lamb of God who taketh away the sins of the world. I read to her the Tract "Forever," after which I read a portion of the 3rd chapter of John's Gospel, and then knelt at the throne of grace. Before the prayer was ended, she cried out audibly and with much earnestness several times: "Lord have mercy upon me! After pointing her again to the only source of comfort and salvation I left her, and in a few days left the country. I have since learned that for several days she was in great distress of mind, very frequently expressing a strong desire to see me once more. At length she sent for the Rev. Mr. H. of L.; she lived some five or six weeks after my visit, and I am assured by Mr. H. that she gave the most pleasing and unequivocal evidence that she had been born again."

"I will say unto God, do not condemn me."

These are the words of one whom the Holy Spirit sets forth in the sacred scriptures as an example of patience and suffering affliction. Of one, in whose history God has given us an instance of the mysterious manner in which he sometimes deals with his children. Of one, concerning whom the Lord said to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

The words were expressed under the pressure of affliction, and the language of the speaker is that of entreaty, "I will say unto God, Do not condemn me."

There is no just ground to apprehend that God will condemn any one who possesses the spirit which is here evinced.

We have here an example of humble and fervent prayer. The subject is at the feet of divine sovereignty, making supplication to his Judge—"I will say unto God, Do not condemn me."

This spirit is one of the characteristic marks of a true believer. And can it be that the God of grace and salvation would condemn one of his own people? Can it be that he would begin and carry forward so great a work in their souls, and then abandon them forever?—Those who have this spirit have been recalled by him from their vain and sinful pursuits. He has arrested their attention, made known to them their wants, and prevailed upon them to seek from Him the true and everlasting riches, the pardon of their sins, and reconciliation through Jesus Christ.

He has caused them to hear his voice, and to follow him; and could he still reject them? No! He says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." He has made them to fix their eyes on him for help; and to all such he says, "Look unto me, and be ye saved."

He has kindled desires which none but he can satisfy; and in accordance with what he has done, he says,—"Open thy mouth wide, and I will fill it." He has caused them to come even to his seat; and for the comfort and encouragement of all such he says, "Him that cometh to me I will in no wise cast out."—"Come unto me all ye that labor and are heavy laden, and I will give you rest." God has drawn his people with the cords of a man, with the bands of love. And now he will never leave them; he will never, never, no, never forsake them. Paul was persuaded that he who had begun a good work in the Christian would carry it on until the day of Jesus Christ. God will be as the dew unto Israel; his branches shall spread, and his beauty shall be as the olive tree.

But while there is no just ground of apprehension that God will condemn the humble, imploring, and penitent believer, there is, however, just cause of condemnation.

The children of God, like the children of the wicked one, are born under the curse of the broken law. They are children of wrath, even as others, and stand exposed to Jehovah's righteous judgement. For in Adam all died. Thus, by one man's disobedience, many were made sinners.

Besides this, like the impenitent, they are laden with the guilt of personal sin.—The transgressions of their own hearts and hands testify against them. These are almost endless in number and variety. And the more our hearts become enlightened by the Holy Spirit, the more sensible will we become of their fearful extent and magnitude. President Edwards expressed the sense he had of his sins, by describing them as mountains piled on mountains over his head. He viewed himself as sunk so low beneath his load of guilt, that nothing short of God's all-piercing and almighty hand could reach and deliver him.

In addition to sins which he possesses in common with the wicked, the believer has others of a peculiar kind. Sins of which no one who is not a Christian can be guilty, because no other person is brought sufficiently near to God to do the injury which a Christian may inflict. It is the Christian, who, by the commission of sin, wounds Christ in the house of his friends. With what difficulty is an inquiry of this kind sustained, when it occurs between man and man! David said, "Had it been an enemy, then I could have borne it; but it was *thou*, mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked to the house of God in company." Wounded and dying Jesus, when he found that his beloved Brutus united with the rest in his assassination, is represented as saying, "Thou also, oh, my son!"

This serves to illustrate the grievous nature of sin in the Christian. When we dedicate ourselves to God, and enter into covenant with him, he receives us as his adopted children. Then we spiritually enter his house, and become numbered with his friends. And if we violate his laws, and neglect his honor, under such circumstances, we virtually wound him in the house of his friends. How often has the Son of God been reprieved by those for whose salvation he was pierced on Calvary! If God should enter into judgment with his children, and deal with them according to their deserts, they must perish. If he should demand of them they could not answer him for one of a thousand. There is sufficient ground for their everlasting condemnation, and it is only through the merits of the Redeemer that forgiveness is exercised. This is the only ground on which the most up-right of the human race can now safely build the hope of heaven—this is the only argument on which the believer intends to rest his plea, when he expresses the determination, "I will say unto God, Do not condemn me." Therefore the apostle preached "Christ crucified, the hope of glory."

Therefore he ever presented prominently to view, Him who is all our salvation and all our desire. But for Him, the awakened sinner would be necessitated to lie down in everlasting despair; and the most confident expectant of heavenly blessedness might as well dismiss his hope, wrap himself in the garments of woe, and begin the bitter lamentation, with those of the finally lost who are already venting their interminable howlings.

Oh, child of God! what a debt of love, gratitude, and obedience you owe to the Lamb that was slain! How high are our obligations to his beneficence! He has provided redemption for us at the immense expenditure of his blood. He has issued the invitation, "Look unto me, and be ye saved." He has arrested us on our wild career to hell—fixing the attention—communicating heavenly instruction by his Spirit—producing conviction and contrition—working faith and love, and inspiring the hope of a blissful immortality. And now what remains, but the tender of a faithful and persevering love and obedience? How beautiful and impressive, and how applicable to us is the exhortation of Moses to Israel—"And now what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thine heart and with all thy soul, to keep

the commandments of the Lord, and his statutes, which I command thee this day for thy good?"—*Chr. Intell.*

The Conflict.

Rev. George B. Cheever, in his ninth lecture on the Pilgrim's Progress, after speaking of Bunyan, and his dangers and encounters with Apollyon in the Valley of Humiliation, as representing the temptations which Christians meet with on their way to heaven, thus speaks of the conflict.

"There is a conflict in this world between heaven and hell, sin and holiness, life and death, Christ and Satan, good angels and bad, good men, reprobates, and demons.—There is a conflict between the hosts of heaven and the hosts of hell, for the soul, and a conflict between grace and nature, good and evil, the Spirit of God and the spirit of worldliness, in the soul. Eternal life or eternal death depends upon the issue. The soul's great adversary is one of inconceivable power, skill and malignity. There is but one other being who is able to cope with him; and even that Almighty and glorious Being, to accomplish his wondrous plan and purpose, became like one of us, yet without sin, and in our nature became obedient unto death, that he might destroy him that had the power of death, even the devil. There is therefore no way for Christ's disciples to overcome his adversary but by the blood of the Lamb, and the word of their testimony in regard to redemption.

"To some men Satan reveals himself more clearly than to others, assaults them more violently, and makes them feel more of his power and malignity. But all men know what it is to enter into temptation, and when that is done, Satan is not far off. Apollyon is near. Therefore our blessed Lord, in the prayer he has taught us, puts the two petitions in company. Lead us not into temptation, but deliver us from the Evil One. And Satan is called the Tempter, and the shield of faith is given to the Pilgrim for this very purpose, that he may be able to quench all the fiery darts of the Wicked One. Now, there is enough of sin in every man's own heart to tempt him, and every man is tempted when he is led away of his own lust, and enticed. And when a man thus goes after his sins, he rather tempts Satan than Satan tempts him.—Towards no need for Apollyon to advance towards such a man, for such an one is coming over to Apollyon; he rather enters into the devil than the devil into him. A man is waited for by Satan, when he enters into temptation, and there is much in that expression, enter into. Our blessed Lord never said, Pray that ye be not tempted, but, Watch and pray that ye enter not into temptation; that ye enter not within it, as a cloud surrounding you and taking away your light, and leading you to deceive you; that ye enter not into temptation, for when that is done, the soul is weakened and easily conquered.

"Men that are led away of their own lusts, that are under the power of a besetting sin, or that are utterly careless and insensible, do not need to be tempted of the devil; he can safely leave them to themselves, for he has a friend within the citadel. He need look after such men only once in a while, for going on as they do, they are sure of ruin."

Sufferings of Charlotte Elizabeth.

While thousands have been delighted by the productions of Charlotte Elizabeth's gifted mind, few comparatively, were aware of the process of suffering by which the Lord prepared her for usefulness so extended.

Becoming deaf in childhood, she dwelt for a long period of her eventful life in a world of comparative silence; yet she was not lonely. Her active mind was always busy, and, as the object of her whole life, from the time the Lord brought her to the knowledge of himself, was to do good, she found abundant employment among the ignorant, the suffering, and the sinful. Though unable to hear a word of the service, she was always in her seat at public worship, and from the fingers of her devoted husband, Mr. Tonna, was transferred to her every word of the sermon. It was a common remark among the neighbors, "Mrs. Tonna knows more of the sermon than any one else in the church."

In consequence of long continued deafness, the organs of speech sunk into gradual disuse in the latter years of her life, and conversation was carried on by means of the slate, when her husband was not present to use his hand as the medium of communication between the mind of the visitors and that of his valuable wife.

For years she had been suffering from the most terrible of diseases, cancer, which, being under the arm, deprived her of her favorite employment of writing, and compelled her to entire dependence on the aid of her husband, in preparing her sister works for the press. Yet in all this, she "murmured not nor charged God foolishly."

As Mr. Tonna was daily engaged in the United Service Museum, in London, he was necessarily absent a great part of the day from his home at Blackheath. For several months before her death, Mrs. Tonna resided in apartments prepared for her in the United Museum, and to the daughter of the writer, who visited there, she said, "My husband is my eyes and ears; he is like my guardian angel, continually hovering round me." She labored in her Master's service to the last. The June number of her "Ladies' Magazine" was filled with high anticipations of coming good to Israel, for whose restoration she ardently longed, and early in July the God of Israel called her home.—*N. Y. Obs.*

Family Recollections.

FROM REV. BARON STOW'S "WHOLE FAMILY IN HEAVEN AND EARTH."

WHOLE FAMILY. It is not easy to conjoin other two words that would awaken so many tender associations, or furnish so many topics of exhilarating or saddening interest.

"God setteth the solitary in families;" and you can probably recollect when you was a constituent of a whole, and, in some respects a happy family. Then you were all, parents and children, sheltered by the same roof, and grouped at the same fire-side.—Then, thrice a day you surrounded the same table, and partook of the bounty of him who "openeth his hand and satisfieth the desires of every living thing." Then you "went to the house of God in company," and occupied the same pew, and listened to the same expounder of the heavenly oracles. Then, morning and evening, you sat in reverent silence, and heard chapters read from the family Bible—a peculiar book, whose shape and appearance you can never forget, and the like of which you have never seen. Then you bowed, an unbroken circle, around a common altar.

When kneeling down to heaven's Eternal King, The faint, the father, and the husband prayed.

Then, as you had one home, and sought no other, your joys, griefs, and interests were one. You had "all things common." Then, as affection bound you together, the thought of separation was inexpressibly painful. You deprecated the rupture of the family tie, as an evil of unsurpassed magnitude.

Those days of home comfort—of sweet domestic endearment—are fresh in your recollection, and only by the annihilation of

your being can they be extirpated from your memory. Your thoughts love to linger about those sunny scenes, and from them extract the honey that sweetens the bitterness of present cares and disappointments. And the farther you advance in life, the more frequently do your minds recur to them as a fount of solace that the heart knows how to appreciate.

But that circle of home kindred, once and so long complete, has been broken.—That family, once whole, has felt the touch of the Breaker's wand, and some of the fragments are mouldering in the tomb where other dead are congregated, or in some country grave-yard, where in summer grows the fern and the wild-brier, and in winter, the cold north wind spreads over them a snowy mantle. Other portions, widely sundered, have become centres around which new circles are forming, that are soon, in like manner, to be broken and dispersed. O, how tender and subduing are the reminiscences of family connections and family scenes! Father! Mother!—blessings on their memories—where are they? Brothers! Sisters! where are they? Husband! Wife! Children! where are they? Youthful readers, how little do you know what lies before you in the pathway of life. These touching, melting recollections, will soon be yours. While the family, in whose warm bosom you now nestle, remains whole, prize the blessing as from heaven, and improve this season as the happiest of your temporal existence.

We all are here,
You that I love, with love so dear,
This may not long of us be said—
Soon must we join the gathered dead;
And by the hearth we now sit robed,
Some other circle will be found.
O, then, that wisdom may we know,
Which yields a life of peace below;
So, in the world to follow this,
May each repeat, in words of bliss,
We're all—all here!

One Drop at a Time.

"Life," says the late John Foster, "is expenditure; we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial to go to; not, 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but my having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!"

Stated Prayer.

There is no religion without prayer.—Have stated times for devotion. At least begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence, as if you beheld the great and blessed God.

You require to be often reminded of this: For whether in childhood, in youth or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotion to the Most High, and then return to earth again, what a life of holiness you would lead! What fervent prayer and thanksgiving would you offer—consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

Maternal Affection.

The native women of Australia and Tasmania are exceedingly fond of their children. The following little anecdote, which we find in Capt. Stoke's pages, is admirably illustrative of their character:—

The reader will remember the native named Alligator, whom I have mentioned on a previous visit to Port Essington; I witnessed in his family an instance of affection for a departed child, which, though exhibiting itself in this particular manner, was extremely touching. The wife had treasured up the bones of her little one, and constantly carried them about her, not as a memento mori, but as an object whereon to expand her tenderest emotions, whenever they swelled within her breast. At such times she would put together the bones with a rapidity that supposed a wonderful knowledge of osteology, and set them up that she might weep over them. Perhaps in her imagination, as she performed this melancholy rite, the ghostly framework before her became endued with the comely form of infancy, bright eyes once more sparkled in those hollow cells, and a smile of ineffable delight hung where in reality was naught but the hideous grin of death.

aside; and a long train of inquietudes and jealousies fill the breasts of those who humbly hope to dwell with God and with each other throughout eternity. These things ought not so to be.

If my brother be in the wrong, how shall I show myself in the right? By wounding him more than he hath wounded himself? By doing wrong likewise, and rendering evil for evil? No; let me pray that God would open his eyes, and not shut my heart; that he would give him more grace, and more patience to meet what is not gracious in him; and, at the utmost, that I may not be a partaker with him of anger, or of those sins which may follow upon it.

Am I in the wrong? What then shall I do? Shall I persist in it, and make myself more than he hath wounded himself? By doing wrong likewise, and rendering evil for evil? No; let me pray that God would open his eyes, and not shut my heart; that he would give him more grace, and more patience to meet what is not gracious in him; and, at the utmost, that I may not be a partaker with him of anger, or of those sins which may follow upon it.

There is no shame in confessing our sins to God, nor any meanness in owning them to men. It is the mark of a noble and generous spirit in common life; and it is wisdom as well as the duty and privilege, of a much better life in the Christian.

One Drop at a Time.

"Life," says the late John Foster, "is expenditure; we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial to go to; not, 'I have a reservoir, I may be at ease.' No! but, 'I had water yesterday—I have water to-day; but my having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!"

Stated Prayer.

There is no religion without prayer.—Have stated times for devotion. At least begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence, as if you beheld the great and blessed God.

You require to be often reminded of this: For whether in childhood, in youth or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotion to the Most High, and then return to earth again, what a life of holiness you would lead! What fervent prayer and thanksgiving would you offer—consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

Maternal Affection.

The native women of Australia and Tasmania are exceedingly fond of their children. The following little anecdote, which we find in Capt. Stoke's pages, is admirably illustrative of their character:—

The reader will remember the native named Alligator, whom I have mentioned on a previous visit to Port Essington; I witnessed in his family an instance of affection for a departed child, which, though exhibiting itself in this particular manner, was extremely touching. The wife had treasured up the bones of her little one, and constantly carried them about her, not as a memento mori, but as an object whereon to expand her tenderest emotions, whenever they swelled within her breast. At such times she would put together the bones with a rapidity that supposed a wonderful knowledge of osteology, and set them up that she might weep over them. Perhaps in her imagination, as she performed this melancholy rite, the ghostly framework before her became endued with the comely form of infancy, bright eyes once more sparkled in those hollow cells, and a smile of ineffable delight hung where in reality was naught but the hideous grin of death.

SOLD AT THE DOWN TOWN STORE.

Goods. New Goods.

Having spent the last week at the auction, in selecting and buying one of the best stocks of fashionable Dry Goods in the city, he would respectfully invite the public to call and examine his new stock elsewhere, as the subscriber pledges himself to give more and better goods for the same money obtained in any other store in the city. The new goods are to be found in 10 pieces of high luster Silk and Blue Blk. Gt. Swans, Pointed and Italian Silk, a variety of Rich Satin Stripes, and other goods, some as low as 50 cents per yard. LINES & CASHMERE.

of all wool De Laines and Cashmeres, and all other fashionable styles of dresses.

SHAWLS.

1 wool Brocade Cashmere Shawls, new of all other styles now in market, prices. Bombazines, Alpaca, French Cloth, and Plaid Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

1, Plaid and Striped, of all qualities and colors.

VESTINGS.

1, American and German Blk. and Brown and Mixed Cloths. They will be sold at \$10.00 per yard.

CASSIMERES.

Christian Secretary.

HARTFORD, FRIDAY, NOV. 6.

Not Material.

Gen. Taylor, in one of his official despatches, speaks of taking Monterey "without material loss." The number of killed and wounded on the American side at the taking of that city, amounted to about six hundred; more than half of whom were killed. But this is not material, says the General in the flash of his victory. Three or four hundred human beings shot down and trampled upon by a furious soldiery is nothing material. A city is taken, and what does the loss of three or four hundred men amount to in such a conquest? If but a single man had been killed in that battle, and the question had been put to his bereaved widow, or his helpless parents, whether the loss was material, a very different answer would have been given.—The loss of a single man and the poverty and wretchedness which might naturally be expected to result to a helpless widow and her orphan children in consequence of it, would occasion more real sorrow than all the victories that may be achieved in the course of the war can ever atone for.—While others are shouting over the "glorious victory," that disconsolate widow may be weeping over the loss of her husband, while her starving children are crying for bread. But this is not material, says the conquering General, neither is the loss of three or four hundred such men, for we have gained a "glorious victory," and of what consequence are the lives of a few hundred men?

The truth is, the spirit of war and the carnage of battle hardens men's hearts until they can see without concern, hundreds of their fellow men shot down by their side. The life of Napoleon is a fair illustration of this. He was not naturally more than other men. He even possessed many amiable qualities, and had received an education in New England instead of France, among the scenes of blood and carnage of the Revolution, he might have been distinguished in some useful sphere of life; but he drank in the very spirit of war in his boyhood, and the scenes of his after life made him so familiar with suffering, misery and death, that he could sink thirty-five thousand retreating Russians beneath the ice with the most perfect sang froid.

War seems to beget a thirst for blood, and hence in the heat of battle contending armies will rush upon each other with savage yells and glut their vengeance by cleaving each other open with their swords, or piercing them with their bayonets. And yet these men are entire strangers to each other; there is not the least cause in the world existing why they should injure, or be at enmity with one another. But they have been taught by their rulers that they have enemies, and that it is their duty to kill them. The education of the camp feeds their thirst for human blood until men can butcher each other with a sort of savage joy; and when a victory is won with the loss of less than the anticipated number of men, the commander in his official despatch can carelessly say it is not material.

How different to all this is the religion of Jesus Christ. He taught his disciples to love their enemies, and to do good to them that despitefully used them. War never could exist if these principles were adhered to. Even the *let alone* policy of the Quakers is a sufficient security against war. Men will never fight unless they have somebody to fight with. We remember of having read in our younger days of a party of British soldiers who were scouring the country during the war of the Revolution, and in the course of their march came across a small Quaker meeting house filled with Quaker worshippers. The officers looked in to see what was going on, but instead of finding soldiers, arms and munitions of war, a grave and silent company of Quakers met their eyes. Not one of them moved, nor was an eye raised to see who was at the door. The solemn silence of the scene and the ineffective manners of the worshippers disarmed the fighting men, who after looking at the Quakers for a few minutes, quietly left them to the enjoyment of their peculiar mode of worship.

Fairfield Association.

The annual meeting of the Fairfield County Baptist Association was held with the Baptist church in Stamford, on the 14th and 15th of October. Owing to the severe storm on the day preceding the meeting, and the fact that Stamford lies at the farthest corner of the bounds of the Association, the number present was not as large as might have been expected under other circumstances. The churches, however, were generally represented, and the session was very interesting and delightful. Br. Wm. Denison, of the Weston church, preached the introductory sermon—a substantial and instructive discourse from Ps. 102: 16, upon "the manifestations of God's glory in the advancement of his cause." Br. Denison was chosen Moderator of the Association, and Br. J. Scott and W. Reid, Clerks.

The letters from the churches evinced that although few conversions have occurred, yet the past year has not been entirely unprofitable. The spirit of Christian benevolence has been actively exercised; and including the support of Br. Cross and wife, missionaries among the Karens, as also some thousands of dollars for the relief of embarrassed churches within the bounds of the Association, quite a large amount has been contributed by this body for the promotion of the Redeemer's cause.

At 3 o'clock Wednesday afternoon, Bro. J. J. Woolsey preached the annual missionary sermon, from Eph. 3: 10, showing the honor conferred upon the church as the instructor of angels, and the duties there arising.

Public worship was held in the evening. Sermon by Br. N. A. Reed, of the Union Association, N. Y., upon the importance of the Holy Spirit's influences.—Text, John 4: 10. The Circular Letter was then read by Br. Bellamy, and adopted by the Association. It was quite a graphic delineation of some of the defects in the piety of the age—the causes and cure.

A prayer meeting occupied one hour on Thursday morning, after which the claims of various benevolent enterprises were considered, and resolutions were adopted in behalf of the Conn. Bap. Education Society, Missions, Temperance, Anti-Slavery, Peace, &c. Business was suspended at 11 o'clock, to listen to a sermon by Br. E. Cushman, of Hartford Association, from Ps. 119: 94, upon the necessity of sincere consecration to God, in order to the efficacy of prayer. After the transaction of some items of closing business, a parting address from the Moderator, and prayer by father H. Ellis,

the Association adjourned to meet with the Weston church on the second Wednesday in October, 1847.—*Con.*

New York Baptist Convention.

We learn from the N. Y. Baptist Register, that the twenty-fifth anniversary of the Baptist Missionary Convention was held with the Baptist church in Eldridge, Onondago county, October 20, 21, 22. Rev. A. Bennett preached the introductory sermon, from John 4: 38. "I sent you to reap that whereon we bestowed no labor, other men labor, and ye are entered upon their labors."

The subject of Foreign Missions occupied the afternoon and evening of the first day. Rev. Messrs. Abbot and Day, foreign missionaries, were present and addressed the meeting, at the close of which the following resolutions were adopted.

Resolved, That our obligations to Christ and the growing necessities of our missions, call every pastor and every church to cherish truer conceptions of the great missionary enterprise, and to bestow on it more unreserved consecration of time, property and influence.

Resolved, That every church needs the influence of such a system in the prosecution of its Foreign Missionary work as shall secure,

1st. To every family in the congregation the reading of the monthly Nos. of the Magazine or the Macedonian.

2d. The more faithful observance of the monthly concert of prayer.

3d. An annual contribution, at least, from every one of its members.

"*Cherishing* as we do an ardent affection for the A. B. Miss. Union, and reposing implicit confidence in its Board of Managers, therefore,

Resolved, That the Board of Managers of the A. B. Miss. Union, be requested to recommend to the Union as its next meeting in Cincinnati, such a change of the third article of the Constitution, as shall give to any church or religious body in the Baptist denomination, the privilege of annual representation.

Rev. J. Smither preached on Wednesday morning, from the passage in Romans 1: 14. "I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise." Near the close of his sermon he stated that "Domestic Missions, (in New York) had their origin about thirty-nine years ago. Only \$50 were raised. It was a feeble effort to discharge indebtedness, but very commendable."

In 1821 the Convention arose, and during the quarter of a century of its existence, 137 churches over the State have been assisted in sustaining themselves; ten of these in our cities; 28 at country seats, and 129 in large towns; comprising 15,000 members, 8,000 youth and children in Sabbath-schools, besides planting the standard of the cross in the capital of Michigan, supporting laborers in northern Ohio, Pennsylvania, and New Jersey. Up to last year 9,800 had been baptized by its missionaries. "Thus it has sown and thus it has reaped.—And now let us do just as Paul has done, consecrate our lives, labors, talents and funds to the spread of the gospel of Christ—and if we should raise in this State this year \$100,000 for the general cause, and \$25,000 for Domestic Missions, we should not transcend our ability, or the measure of our indebtedness to an unevangelized world. We came to this festival and Jesus has been here. Let us return to our churches and stir them up to a proper sense of their indebtedness—and God assisting us we will do it."

A collection of \$67 was taken up at the close of the Convention.

The Convention was then organized by the choice of officers, when an adjournment took place till the afternoon.

On reassembling, the organization was completed by the calling of the delegates, life members, appointing committees, &c.; after which a sermon was preached by Rev. Mr. Grinnell, of Elmira.

In the evening the annual Report of the Board was read by the Secretary, "which exhibited their appropriations to the various feeble churches, whose applications had been entertained, to have been made with great frugality and care, though quite to the extent of their funds, and even beyond them, as they were exceedingly limited the past year. The results of labor were not of the cheering character of some years previous. However, the state of religion among the churches, according to the various accounts of brethren, appeared almost everywhere depressed, and the ways of Zion were extensively mourning; that the same dearth was felt in those sections enjoying the aid of the Convention, was not surprising. It would have been remarkable had the administration of the word shown greater results among the latter than the former. But this is no argument for the suspension or diminution of Christian effort, but one for increased energy; and as by the recent Constitution of the American Baptist Home Mission Society, the auxiliaryship of the Convention is dissolved, and it is placed back in the original position occupied by it before the formation of that Society, the necessities of our great State, and claims of feeble churches and destitute sections, come up for the renewal of former energy and liberality in their behalf, and the Corinthian argument challenges our special regard."

The Convention festival we come up to with delightful anticipations, and its precious privileges and fraternal greetings tend to strengthen the bond of union throughout the State; but if we would elevate the character of these enjoyments to a more pure and spiritual standard, we must cherish the impressive lesson on our indebtedness given in the opening sermon, and secure the testimony when we come together again that we have honestly endeavored to discharge it. \$50,758 was the amount stated to have been raised the past year for the cause of benevolence in this State. If the present year it should be carried up to \$100,000, as according to the preacher it might be, there would be some pleasant evidence of an improved regard to its indebtedness."

The usual devotional exercises were held on Thursday, reports of committees on resolutions, arrangements for next meeting, &c., were received. The next meeting is to be held at Utica.

State of the Treasury.

Every reader of the Magazine, who is interested in the operations of the Union, must have perceived with regret and painful solicitude, that the monthly receipts, as acknowledged by the Treasurer, have been for some time unusually limited.—The whole amount received during the first six months of the fiscal year has been only \$45,501.58. Of this sum, more than one half was paid in the month of May. Since then, the current receipts have not equalled, by more than one half, the current expenditures.

The Committee are profoundly anxious with reference to the probable result. Must they incur another debt? With the present ratio of receipts, this will be the inevitable issue, unless they yield to

the fearful alternative, and withhold from the missions the regular and needed supplies. At no point can they make retrenchment so as to reduce the expenses, without occasioning actual suffering. Shall our beloved brethren, who have gone out with the pledge that they should be comfortably supported, be denied for a single month the small stipend upon which they rely for subsistence?

No missionaries have been sent into the field the present year, but such as were imperiously required by the respective missions to which they were designated. Indeed, the number sent has not been a title of the number actually demanded by the remissions, some of which, from the want of reinforcement, are in peril of extinction. After most unwaried efforts to procure three suitable men for China, the Committee have only one, with his wife, ready for departure, and him they cannot now send, unless they borrow the money to pay his passage? He is expected by the China Mission, and he himself expects, as well as wishes, to embark without delay. In both cases, the expectation has been voluntarily excited by those to whom they look for encouragement and support. Is there nothing in this matter of moral obligation? On whom does that obligation rest?

We commend the facts to the friends and supporters of our missions, with the fervent entreaty that they will consider them well, and lose no time in supplying the means which the exigency demands. Will not the pastors lay the matter at once before their respective churches, and make appeals to Christian hearts that shall call forth a responsive liberality, and dispel the gloom that now gathers about the prospects of our missions? Brethren in Christ, we pray you, fail not to do your utmost to prevent a repetition of that oppressive evil,—a debt. Ponder well the claims of this enterprise upon your untiring and zealous endeavors. Open your ears to the cry of the perishing heathen; to the calls of your imploring missionaries, and to the command of your redeeming Lord, and in full view of your responsibilities, act,—act individually,—act in concert,—act vigorously,—act immediately,—act until your earthly service is done, and you go up to receive the rewards of faithful stewards.—*Baptist Miss. Magazine, for October.*

Queries.

FOR "A FRIEND OF TRUTH," WITH REFERENCE TO STRUTURES ON THE "SUFFERINGS OF CHRIST. BY A LATMAN."

1. If the "Divinity of Christ withdrew that the Humanity might suffer on the cross," how can the sacrifice of Christ possess an infinite value; and how did such an event manifest any special or surprising love on the part of God?

2. If the phrase "Son of man" refers only to the humanity of Christ, how can the Son of man, in other words, the mere manhood of Christ acquire competence to judge the world? Is he not appointed judge "because he is the Son of man?"

3. How can it be said of God, "In all their afflictions he was afflicted?" Does afflicted mean anything or nothing?

4. What is the meaning of the passage, "Awake, O sword, against the man that is my fellow?" Zech. 13: 7.

5. Do the natures of Christ, his Manhood and his Godhead, act separately from each other in the work of Redemption?

6. Do the Scriptures represent Christ as *divided*, in that grand act of expiation on the cross, by which our redemption was secured? In other words, was the manhood alone in its agony, while the Divinity stood by, or soared to Heaven?

7. Is it quite certain that the Deity cannot suffer, at least in the way of sympathy?

8. Is perfection a bar to such sympathy?

9. Might not the Godhead of Jesus, in consequence of its intimate and ineffable union with his manhood, not suffer, in the way of sympathy, with the agony of his human body, and his human soul, and might not that sympathy be as intense as the infinite depths of the Divine nature?

10. If the Deity sustained the manhood of Christ, so that the latter endured a higher degree of suffering upon the cross than would otherwise have been possible, how was that support extended?

11. If the soul, an immortal and immortal spirit, and in the case of Jesus a sinless and perfect spirit, can suffer in consequence of its mysterious union with the body, may not the Deity of Christ, in some way, have suffered, in consequence of its mysterious union with his manhood?

12. The Son of God—Christ—the Messiah, "Came into the world,"—was it then the Being which came into the world, and which existed before the world was, which suffered, or was it simply the man Jesus, born in time of the Virgin Mary? If it was the latter only which suffered, where was the former—the Jesus Christ named, which came into the world—the Logos which was with God and was God?

13. Did Jesus Christ suffer and die as a mere man? Was the whole work of ransom or atonement achieved by a mere man, while the Deity withdrew—withdraw just at the most important, the most difficult point of the whole transaction? In other words, was the *essence* of the great work of expiation—the baptism of blood and agony—the work of simple humanity?

14. Was there any *mystery* in the cross? These Questions, Mr. Editor, are not put in the spirit of cavil, but of serious inquiry,—not to present difficulties, but to elicit truth. If your correspondent will answer them fairly and fully, he will confer a benefit upon

INQUIRER.

Letter from a Converted Heathen.

Messrs. Editors,—Perhaps it may be interesting to your readers to peruse a letter, written by a convert to the gospel in Assam, Asia, addressed to us. In a note from Mrs. Cutter, accompanying it, she remarks, "I enclose a letter from Nidhi Levi, I send it as he handed it to me without correction. He is a great comfort to us. He is an interesting, promising young man, and we trust he will be spared for great usefulness among his countrymen."

HENRY JACKSON.

Hartford, Nov. 2, 1846.

"*Silangor, Assam, Nov. 2, 1845.*
To Mr. and Mrs. Jackson:

I have heard by my teacher, Mrs. Cutter, that you are very kind to all Missionaries and also to the heathens, therefore I am glad—and I trust that God will you prosper in all your doings, and he will do you good in this present world, and the world to come.

I think you have known that one of the heathen in Assam was turned to God his Creator through the great goodness of God—that person is myself. I hope I have been bought with precious blood of Christ. I was once a slave of sin, and whom

Satan had bound from my mother's womb, until the gracious Saviour loosed my bonds and made free with his own blood which was sprinkled for the remission of the sins of the children of men. I thank my God day and night for all his boundless mercies towards me, that he has loosed me from the chains of Satan, and hath made me to hope for the inheritance of the kingdom of heaven and those eternal joys which shall never pass away. My spirit also rejoices that God has brought other two Christian brothers from among my countrymen, one of them our printing office Foreman, and another Mr. Brown's servant. I hope you shall be very glad at hearing two more turned from idols to the service of the ever living and ever blessed God.

Pray for a blessing upon our labors that what have labored, and are laboring in heaviness of mind, we may reap in gladness of heart. My Christian brothers and also myself are waiting to see some more Missionaries coming to proclaim the good news in this heathen land, where the precious souls are sunk in idolatry and sin. Come over, O thou mighty soldiers of the cross with shield and sword to fight against Satan and against his angels, that this land may become the kingdom of our adorable Redeemer as thy Redeemer hath said, "Go ye into all the world and preach the gospel to every creature, and I am with you always, even unto the end of the world." Come now therefore, with no doubting to help us, and at last when our labor shall be ended we shall be accepted in heaven where we shall obtain a crown of glory and a golden harp to sing the praises of Saviour forever more, Amen.

Be pleased accept my feeble compliments to yourselves. I am yours respectfully,
NIDHI LEVI.

Mass. Baptist Convention.

This body held its first meeting, since the transferring of its anniversary to the fall of the year, with the Salem churches, on the 27th and 28th of Oct. This change of time is one of a series of steps taken to infuse into this ancient body renewed life. An attendance of delegates nearly four times as numerous as at the preceding annual meeting seemed to promise the success, and confirm the wisdom, of the movement.

The design of the Directors of the Convention is to bring within its notice and supervision most of all of the benevolent objects to which the churches of the State contribute. This is in substance the plan in several States.

Reports on various subjects were presented by committees, but the main objects considered were the condition of the Baptist churches in the Commonwealth, and a general plan for contributions to the cause of Jesus Christ. The latter was an exposition and enforcement of the plan concerning which Paul "gave order to the churches of Galatia," and Corinth, 1 Cor. 16: 1, 2.

The next session of the body is to be held the last week in October, 1847, with the church in Springfield village. Rev. R. W. Cushman or Rev. T. D. Anderson is to preach the introductory sermon.

New Hampshire Baptist Convention.

The annual meeting of this Convention was held, as we learn from the Reflector, at Rumney, Wednesday and Thursday, Oct. 21 and 22. The main objects of benevolence—foreign, home and domestic missions, Am. Tract Society, Sabbath Schools, &c., all received their full share of attention; appropriate and thrilling sermons and able speeches were delivered during the sessions.

It is gratifying, says the Reflector, to make record of the harmony and efficiency of the ten thousand Baptists in this State in sustaining their excellent New Hampton and kindred institutions, their home interests and the general objects of benevolence. About \$2260 have been raised during this year, for Foreign Missions, and \$1400 or more for other Foreign and Domestic objects; \$3000 in all.

The N. Hampshire anti-slavery Society held its anniversary during the meetings, at which resolving upon condemning slavery were adopted, and an appropriation of thirty dollars made to the Canada mission under the direction of Miss Coburn.

In another part of the paper from which we derive the above information, we find the following paragraph:

"The account which our reports in this matter, give, of Gov. Colby and Hon. J. Quincy, both leading men in opposite political parties, but one in Christ, is truly refreshing. It shows conclusively that in their political devotion has not, as in too many cases, eaten out the soul of piety. At one stage of the meeting of the convention, his Excellency, in the absence of the President on a committee, took the chair. Mr. Q. meantime made an appeal on behalf of the religious wants especially of New Hampshire, a State which all present cherish and loved. During this appeal, Gov. C. was deeply and tenderly affected. Thus does the religion of Christ, when it reigns in the heart, remove the partitions of party, and melt down its disciples into one feeling of common and sympathizing devotion."

This is just as it should be. Political opinions should never be allowed to interfere in any way with the religion of Jesus Christ. We always suspected the genuineness of the religion of that man who could suffer his political opinions to create jealousy and hard feelings towards his neighbor vote conscientiously in the fear of God, and leave little party squabbles—party caucuses and party electioneering to those who can find nothing better and more useful to do, and there will be no hard feelings existing in churches on account of party politics.

More "Boston Notions."

A convention was held in Boston a week or two since, for the purpose of discussing the subject of the treatment of prisoners; at which a vast deal of sympathy was manifested for criminals. One speaker thought the best way would be to leave them to reform themselves. If never prosecuted for crime, but let alone by society and all officers of the law were abolished, in ten years time there would be a great reform! For himself he would never lift a hand to strike his child, nor move his tongue to chide him when he was doing wrong. He was shocked at the very thought of it. The prisoner was the abused child of society. Solomon must have been in his dotage when he wrote upon the government of children.

Another speaker, a *reverend*, (so called in the papers,) maintained that all prisoners ought to be put under scientific treatment for their moral maladies till cured, as much as those bodily or mentally diseased. Poor fellows! how they have been abused—shut up in prisons and fed on coarse fare, when they ought to have been under scientific treatment for their moral maladies. What a pity this

reverend gentleman had not been born in an early period of the world so as to have set us all right thousands of years ago, when there were but few people on the globe; for coming on to the stage at this late hour, when the world is overrun with inhabitants, he will find it hard work to diffuse his sentiments universally. Cure moral maladies by scientific treatment; why really this *reverend* gentleman must have learned his theology at a medical school, for we are certain that he knows nothing of the Bible mode of healing moral maladies. Seriously, is it not a sufficient cause of humiliation to know that such men profess to preach the gospel, and point the way to heaven?

Slave Case.

An unusual excitement has been created in New York within a week past in consequence of the arrival of a slave at that port. It appears that the "boy" secreted himself on board a vessel lying at Savannah, called the *Mobile*, and that he did not discover himself until it was too late for the Captain to return with him, and he was consequently brought on to New York. On his arrival in that city, he was taken before the Court of Oyer and Terminer, and had Mr. Clay remained at his post instead of entering the service as a volunteer, we presume the paper would have been continued till Kentucky had become a free State; for the anti-slavery sentiment is evidently gaining ground there, and that too at a rapid rate. It might have required a few years labor and some pecuniary sacrifice, in order to establish a paper like the *True American* upon a solid basis, but when once permanently established, it would soon begin to yield a revenue; for it is reasonable to suppose that its sentiments would continue to grow more and more popular, till the last slaveholder had acknowledged the truthfulness of the course it had pursued. All this, we are well aware, is not the work of a day, nor, perhaps, of a life-time, but the time will arrive when anti-slavery sentiments will be popular in Kentucky.

We hope the conviction expressed by the late editor of the *True American*, under whose care, in the absence of Mr. Clay it has been well conducted, may be realized, and that a good anti-slavery paper may be permanently established in Kentucky.

CANADA MISSION.—Madame Feller has undertaken another journey to the United States in behalf of the Swiss Mission in Canada. She is accompanied by Rev. R. A. Fyfe, of Toronto. The society has incurred a heavy debt, and it has been ascertained that the sum of \$600 will be required in order to carry on the existing operations to the end of the present year, and discharge the more pressing liabilities.

A meeting was held at Montreal on the 14th ult., at which addresses were delivered in behalf of the mission by Messrs. Cramp, Girwood, Fyfe, and others, and the sum of three hundred and thirty-seven pounds were subscribed, one hundred of which were given by a single individual, John Fry, Esq.

The North Carolina Baptist Convention met at Raleigh, Oct. 15. The Recorder says, "More has been done, probably, for domestic missions, during the past, than in any previous year; and our missionaries, withal, are beginning to operate with a degree of energy, decision and effectiveness which cannot fail, with the blessing of God, to be productive of valuable results. Prejudice is beginning to give way. The darkness which has so long rested on portions of the State, begins to be dissipated. The enemies to the Convention, and to liberal institutions in general, begin to be diminished in numbers, and relaxed in the spirit of opposition."

EPISCOPAL CHURCH, VA.—From the Southern Churchman we learn that, according to the returns to the Convention, held in Petersburg last May, the number of the clergy is 109, of members 4,708. Added by application and letter 508. It appears that exclusion is not practised, but offending members are suspended. The membership seems to have decreased since 1843, when the number reported was 4,851, but the correspondent of the Churchman thinks the return for the present year defective, and that there has been no decrease.—*Rel. Herald.*

WHY NOT?—A correspondent of the Journal of Commerce, noticing the recent appointment of a Romish archbishop and two bishops for Oregon, very naturally inquires if the compliment should not be returned by a like delegation of Protestants, to preach in the dominions of the Pope. If Catholics are so ready to avail themselves of our liberality and freedom, with what face can they forbid us the same favor? What a proof of the inherent intolerance of Popery, and its utter incompatibility with freedom, does this single fact present?—*Evangelist.*

To the Teachers, School Committees, and Friends of Common School Education in Hartford County.

At a meeting of gentlemen, held in Hartford, Oct. 14th, 1846, it was unanimously resolved, That it is expedient to have a Convention of School Teachers in this city, to commence on Monday, the 16th of November next, at 2 o'clock, P. M. and continue till Saturday, the 21st.

The object of the Convention will be the improvement of our district Schools. Gentlemen skilled in the art of teaching will be present, to give instruction in the various branches of study, to discuss the different methods of teaching and governing, and to lecture upon those subjects which have a practical bearing upon all the interests of the School: Teachers from the several towns will participate in the discussions, and give the results of their own experience in the school-room.

The undersigned, a Committee appointed to make the necessary arrangements for the Convention, earnestly invite all, of both sexes, who are now engaged in teaching, and those who expect to be teachers in the Schools of this County, during the coming winter, to be present. Provision will be made, free of charge to the teachers, for their accommodation during the week of the Convention. Many, we are assured will come; we desire ALL to come,—to come at the commencement and remain till the close of the Convention.

We call upon the School Committees of the several towns, and all the friends of education, to cooperate with us in this enterprise. We wish to lay the subject before the teachers of your acquaintance, and urge them to attend; and, so far as practicable, to be present yourselves.

We have employed the Rev. MERRILL RICHARDSON, to visit different sections of the County, and by lectures and private conversation, to awaken a deeper interest in the subject of Common School education. He will not be able, during the few weeks between this and the time of the Convention, to visit all the towns; but by the aid of those interested in the subject, it is hoped that all the teachers of the County will receive such information as shall induce them to be present.

Parents, teachers,—all who desire the improvement of our Common Schools, shall we not have your hearty co-operation in this enterprise?

A Committee will be in waiting at Dr. Hawes' lecture room, on the first day of the Convention, to assign lodgings to the teachers, upon their arrival.

D. F. ROBINSON,
C. W. BRADLEY,
J. M. BOWEN,
G. ROBINSON,
N. L. GALLUP,
Hartford, Oct. 15th, 1846.

Committee of Arrangements.

THE TRUE AMERICAN.—We perceive by the number for Oct. 21, that the publication of this paper has been discontinued by order of Cassius M. Clay's Attorney. The necessity assigned for this step is pecuniary. Mr. Clay's Attorney does not feel willing to meet the regular expenditures of the paper. Its discontinuance, therefore, is considered indispensable by him. The gentleman who has had the supervision of the paper since Mr. Clay's absence, thinks the discontinuance merely a suspension, and expresses his firm conviction that a paper will be established in its place permanently, in a few weeks.

The *True American* has been published a year and three months, was steadily increasing in its circulation, and had Mr. Clay remained at his post instead of entering the service as a volunteer, we presume the paper would have been continued till Kentucky had become a free State; for the anti-slavery sentiment is evidently gaining ground there, and that too at a rapid rate. It might have required a few years labor and some pecuniary sacrifice, in order to establish a paper like the *True American* upon a solid basis, but when once permanently established, it would soon begin to yield a revenue; for it is reasonable to suppose that its sentiments would continue to grow more and more popular, till the last slaveholder had acknowledged the truthfulness of the course it had pursued. All this, we are well aware, is not the work of a day, nor, perhaps, of a life-time, but the time will arrive when anti-slavery sentiments will be popular in Kentucky.

We hope the conviction expressed by the late editor of the *True American*, under whose care, in the absence of Mr. Clay it has been well conducted, may be realized, and that a good anti-slavery paper may be permanently established in Kentucky.

CANADA MISSION.—Madame Feller has undertaken another journey to the United States in behalf of the Swiss Mission in Canada. She is accompanied by Rev. R. A. Fyfe, of Toronto. The society has incurred a heavy debt, and it has been ascertained that the sum of \$600 will be required in order to carry on the existing operations to the end of the present year, and discharge the more pressing liabilities.

A meeting was held at Montreal on the 14th ult., at which addresses were delivered in behalf of the mission by Messrs. Cramp, Girwood, Fyfe, and others, and the sum of three hundred and thirty-seven pounds were subscribed, one hundred of which were given by a single individual, John Fry, Esq.

The North Carolina Baptist Convention met at Raleigh, Oct. 15. The Recorder says, "More has been done, probably, for domestic missions, during the past, than in any previous year; and our missionaries, withal, are beginning to operate with a degree of energy, decision and effectiveness which cannot fail, with the blessing of God, to be productive of valuable results. Prejudice is beginning to give way. The darkness which has so long rested on portions of the State, begins to be dissipated. The enemies to the Convention, and to liberal institutions in general, begin to be diminished in numbers, and relaxed in the spirit of opposition."

EPISCOPAL CHURCH, VA.—From the Southern Churchman we learn that, according to the returns to the Convention, held in Petersburg last May, the number of the clergy is 109, of members 4,708. Added by application and letter 508. It appears that exclusion is not practised, but offending members are suspended. The membership seems to have decreased since 1843, when the number reported was 4,851, but the correspondent of the Churchman thinks the return for the present year defective, and that there has been no decrease.—*Rel. Herald.*

WHY NOT?—A correspondent of the Journal of Commerce, noticing the recent appointment of a Romish archbishop and two bishops for Oregon, very naturally inquires if the compliment should not be returned by a like delegation of Protestants, to preach in the dominions of the Pope. If Catholics are so ready to avail themselves of our liberality and freedom, with what face can they forbid us the same favor? What a proof of the inherent intolerance of Popery, and its utter incompatibility with freedom, does this single fact present?—*Evangelist.*

Rev. G. B. Cheever announces in the last N. Y. Evangelist that his connection with that paper as co-editor has ceased. His duties as pastor of a church rendered this step necessary. His valedictory is chiefly occupied with a defence of his mode of orthography, with which it seems some of his readers have felt dissatisfied. He rejoices, however, that he has had an opportunity, in his editorial administration, to bear testimony against the horrible iniquity of war.

THE END OF HUMAN GLORY.—The remains of Commodore Decatur were disinterred last week from the place where they have rested since his fatal duel with Com. Barron, about twenty years ago, near the city of Washington, and removed to Philadelphia for re-interment, where they now rest by the side of those of his father and family. A monument is to be erected to his memory over his final resting-place.

"The lid of this coffin was removed when it was brought out of the vault at Washington, in the hope that the noble features of the dead hero were still perfect, but the friends who so anxiously sought this gratification had to undergo a sad disappointment.

